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Training in Public Service

It seems to us that there is a definite need in America for a training program to develop young men and women in the art of public service. The alternative is an inefficient bureaucracy.

All too often our experience has been that Congress, in response to public need, has adopted legislation setting up a new government agency, only to have the effort lost due to inexperienced and untrained administration. Where is the Government to get trained employees? Even if the key policy-making men of an agency are able and trained, many a program is undermined because the minor employees are inexperienced at handling a program in a particular type.

The possible answer would be to offer government jobs as a career, or high school graduates willing to attend for four years a training school to qualify them for such public jobs as their talents indicate they can handle.

I should be obvious by now that they can't pick up employees from civilian life and set them up with out previous specialized training to do the job with administered administrative procedures.

END OF THE FOURTH YEAR

August, last month of the fourth year of this great war, has been the bitterest month in the life of Adolf Hitler since he came to power. I began with the German attack on Poland, which demonstrated that no part of the European "Fortress" however remote from the British Islands and however well protected, is now immune to an attack. Two days later the RAF completed its work of pulverizing Hamburg. On Friday, the 25th, the great summer offensive of 1943 blew up in Hitler's face, with the Russian armies driving the Germans from Orel. On the 7th the British and American captured Tula, key to the defense of Moscow. On the 11th the city of the Nazi party, Nuremberg, was pounded from the air. On the 12th the German evacuation of Sicily began. On the 13th Russian troops entered Kharkov and the first pretense of a great summer offensive in Russia (by German) was abandoned. On the 14th Messia fell. On the 18th Allied planes made their deepest penetration into Germany, bombing the Messerschmitt works at Regensburg. On the 20th the Red Army reached the high-water mark of its last winter's offensive. On the 25th Berlin was subjected to the heaviest air attack yet made on a European capital. And now as the month ends, with his armies still being hammered by an air attack against which he can mount no adequate defense, Hitler finds himself with two new problems on his hands, one in the satellite state of Bulgaria and one in the captive state of Denmark.

In Bulgaria absolutely still clouds the situation following the death of King Boris (diagnosed as a case of heart trouble by the German press), but it seems clear at least that there has been on Hitler's part a further impetuous demand for aid. Demand is not vetoed by the Bulgarian people, as the reports of

peace demonstrations in Sofia show. The terms which Boris brought back from a conference with Hitler are said to have included the "immediate" and total military and economic mobilization of his country and the establishment of a second line along the Turkish frontier. Boris' enthusiasm for fighting Hitler's battles had obviously cooled with the change of fortune of the war, and the additional pressure which Hitler is now forced to apply to Bulgaria is indicative of the real character of his alliances. Prag and the hope of plunder are the only ties that bind him to his "allies." In this bitter month of "roads" in the Hitler month of "fear, and less to hope for, than at any time since the war began.

In Denmark we see this situation in reverse. As Hitler's power wanes the impotence of his captive states. God has called us to be a holy people. His holiness is not just something of which one sings in a hymn or talks in a sermon. It means among other things, real social justice.

God has always stood for social righteousness. The underlying moral law of the universe demands it. The law of God as he has revealed it. His people developed and implemented it for successful function. Here we only was enough to see and follow it.

It is time that all God's people emphasize God's moral principles in the life of society. Never forgetting that the first business is to preach a redeeming gospel of Christ, the church ought also to make its influence felt for social righteousness. Our lesson speaks first of the fundamental matter in all social justice, namely:

I. Holiness of Heart Before God
(Lev. 19:1-4).
Because God is holy, His people were to be holy. It was not a matter of choice or impulse. They belonged to a holy God, they were to be a holy people.

There is an idea current in the church today which has served Satan well, namely, that holiness of life is something which is not required, that it is expected only of a few folk who are spiritually minded, and that the other professed followers of Christ may go on living a worldly, careless, powerless life. It is the devil's own lie. God expects every Christian to be holy.

Such righteousness with God shows it is a rightness with others, which we note as our second point:

II. Holiness of Life Before Men
(Lev. 19:15-18, 32-34).
How intensely practical and workable in daily experience are the laws here given to Israel. They are just as apposite to our present day.

1. Honesty (vv. 11-13). No swearing, no perjury, no lying, no oppression, no withholding of wages, none of these could be tolerated for they dishonored God's name. Think what the elimination of dishonesty in dealing between men would accomplish. Most of our social problems could be solved overnight. Merchants would do well to read verses 35 and 36 in this connection.

2. Kindness (v. 14). The deaf cannot hear what we say about them, nor can the blind see what we do. But the eternal God hears and sees, and He expects us to be kind to them.

3. Fairness (vv. 15, 16). Some assume that a man may be right because he is rich. Others are equally sure that the poor are always worthy special consideration. Note the condemnation of the talebearer. Every gossip who reads these words knows that God condemns that evil practice. Nor does He countenance indifference to the welfare of others. Their blood cries out to Him for deliverance (v. 16).

4. Love (vv. 17, 18). "Love thy neighbor as thyself." That is the standard. How much have we done to meet it?
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IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL LESSON

By HAROLD L. LUNDQUIST, D.D.
(Revised by Western New-England Union)

Lesson for September 5

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ISRAEL CALLED TO BE A HOLY PEOPLE

LESSON TEXT—Leviticus 19:1-4, 11-18, 32-34.
GOLDEN TEXT—Be ye holy; for I am holy—I Peter 1:16.

Labor Day, 1943, with a war-torn world, finds us facing a social order deeply divided regarding the rights and wrongs of the relationship between man and man, especially capital and labor.

For these many years we have talked of a planned economy where kindness and justice shall control all dealings of man with his fellow man. But to accomplish such a result apart from the hand of God to guide and restrain, has proved to be impossible.

Selfishness and sin control too much of the thought and action of our world. We need to be reminded of the holiness of God, which God has called us to be a holy people. His holiness is not just something of which one sings in a hymn or talks in a sermon. It means among other things, real social justice.

God has always stood for social righteousness. The underlying moral law of the universe demands it. The law of God as he has revealed it. His people developed and implemented it for successful function. Here we only was enough to see and follow it.

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